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Die Chadhirlegende und der Alexanderroman. Von DR. I. FRIEDLAENDER. Leipzig: B. G. Teubner, 1913. M. 12.

In a region of jack-o'-lanterns and will-o'-the-wisps a fixed and unwavering landmark is a welcome sight indeed. Such a landmark has been erected by Dr. Friedlaender in his most recent volume.

With a keen eye for that which is essential Dr. Friedlaender has fastened upon a detail in the heterogeneous conglomerate of the Greco-oriental Alexander-romance and the Arabic Chadhirlegend the episode of the fountain of life, which forms the connecting link between the two. Picking up the trail at points to which it had been blazed by such men as Noeldeke, Goldziher, Erwin Rohde, Clermont-Ganneau, and Lidzbarski, and occasionally correcting false guiding marks by the way, Professor Friedlaender carefully, warily, relentlessly pursues the footsteps of this episode, a living bit of folklore in the making, through a larger portion of Arabic religious and secular literature than it is given to most men to wander through. Nor is it Arabic alone, but Greek and Latin as well, Hebrew and Syriac and Ethiopic, Persian and Turkish, Spanish and French—all furnish grist for his mill.

To attempt, within the limits prescribed for this review, a statement of contents or a summary of results would be a vain undertaking and could not but do violence to the author's aim and intent. This is a book to be read, not in summary, but in substance.

Perhaps the most significant characteristic of the book is its suggestiveness for further fruitful and purposeful labors, much needed in adjacent regions. To mention but two points, at which the work of fellow-laborers may attach: In the field of Greek mythology the connections of the Glaucus-myth with the fountain of life need more careful tracing than has yet been given them; and second, a motif forming a cross-section to the line pursued by Dr. Friedlaender, the episode of the magicians and wise men consulted and failing, only to make room for the favored hero, might be followed, so far as my eye reaches at this moment, from Pharaoh and Joseph, through Ahiqar and Sennacherib, and Daniel and his royal masters, to Dr. Friedlaender's preserves and beyond, with promise of fruitful results.

The following brief list of minor corrections and suggestions is appended: p. 311, l. 16, read *سم* for *سخر*; this would furnish a stray parallel, such as might well be expected in 'Omāra, to Ibn Babuys's isolated statement, p. 127, n. 10; *سخر* a few lines above, and not infrequent throughout 'Omāra's account, might well have caused the sense-destroying change (cf. p. 142, n. 5). To the supplementary remark (p. 323) on p. 41 it might be of some interest to add that the Slavic and Armenian Ahiqar also contain the proverb of the human eye, insatiable, except by the dust of death (Nau, *Ahiqar*, p. 181, No. 84b; Nau's biblical parallels lack the characteristic dust-of-death idea, the closest, otherwise, being Prov. 27:20). For the sake of the inexperienced doubter it might have been stated in the remark (p. 325) on p. 311,

l. 2, that *غدوتين* is, of course, the mistake of the facile scribe, who had just written *عشائين*. Misprints noticed in passing are: p. 78, n. 3, delete the second "ist"; p. 107, l. 4, read "Erzählungsstoff"; p. 110, n. 3, read "Qatādas"; p. 114, n. 6, one might add the nearer reference "*Republik* x. 611d"; p. 193, l. 5, read "Der" for "Den"; l. 10, read "b." for "be"; p. 216, l. 5, read 3 for 8; p. 241, l. 2 from below, read "sind" for "ist"; p. 268, n. 6, last line, read "the" for "thee"; p. 308, l. 1, read *حوته* for *حوته*; p. 315, l. 5, read *نخص* for *نخص* (?).

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Kleine Schriften von Franz Skutsch. Herausgegeben von WILHELM KROLL. Leipzig and Berlin: Teubner, 1914. Pp. 531.

By virtue of high ideals of investigation Professor Skutsch gained a commanding position in classical scholarship. He insisted on a complete and critical basis of fact and was adept at marshaling his facts. His conclusions seemed to him inevitable, and he asserted them with such enthusiasm that he not seldom gained recognition for results that his facts did not warrant. Thus, because *nempe* is (1) never an entire foot, and (2) never occurs in synaloepha as the first short in a proceleusmatic Skutsch concluded that Plautus employed only monosyllabic *nemp*. These facts admit the older scansion *nēmpē* equally well, however. The determination of how the hurry was effected with *nempe* and the other hurry words is, in the absence of a due Roman orthographic denotation, indeterminable, so that light remains to be sought, not in metric feet, but from modern hurry groups like Fr. *m[ais]enfin*, *v[oi]llà*, Eng. "prithee," "methinks," "alone." As for *illē*, a single *l* is justified by the law of *mam(m)illa* in a large number of examples like *ill'us*, *ill'i'sce*, *ill'ic*; cf. Romance *le*, *lo*, etc.

After skilfully formulating the iambic shortening to show its accentual character, Skutsch admits *virginēs* as though in a Cretic word the short shortened. Right against Leo and Lindsay as to *pecūlā'tus*, he wrongly scans *dolrēs'mi* (St. 165), though *mī* is certainly proclitic here with the following *oboriunt[ur]*. Surely *virg(i)nes vēn(e)rant* (in Plautine anapaests) are rather like inscriptional *oinuoesei cedre dedro(t)*; and the hurry in *(se)nēcta*, or even in *v(e)l optimo*, may find an accentual parallel in *chlura* from *κόλoura*, *scena* | *sace'na*. Catullus' *manē* is an archaism and his *commodā* is in the spirit of modern interpretation of cretic-anapaests. Cicero knew the prosody of -s (*Or.* 161) and cannot have mistaken the archaic hiatus.

The truth seems to be that the intensity of his convictions often carried Skutsch beyond sound reasons and conclusions. Though he joyously adduced *poplus* (*poplaris*) as proof for his own choice, the form comports equally well with either of the derivations current for *populus*. The primate **ne *cessis* (*ne* unparalleled if *nefas[i]=negare*) does not indubitably yield *necesse*, for *potis* | *pote*, *magis* | *mage* correspond neither in rhythm nor as